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tions wisely to the end in view. They favor popular education for both whites and blacks, and thus in a large way endeavor to secure the great end.

But these men cling to a theory and are confronted with a condition, and these ally them to the old South—the South that looks backward and not forward. The theory is that of State rights, or the right of secession. The situation as settled by the war is accepted, and the national flag is honored. But probably the right of secession is as fully believed in at the South to-day as it was before the war.

But the more serious point is that the South is confronted with a condition—the presence and status of its colored population. In some of the States the colored voters outnumber the whites, and when they had the reins of power their rule was disastrous. The Southern problem is to prevent this. Many wild theories have been suggested, such as deportation to Africa, colonizing in a separate territory, disfranchisement, etc. But these are so impracticable that they are nowhere urged. On the other hand, active measures have been taken to secure the object, in some cases at least, by legal methods, as when the Constitutional Convention of Mississippi was held, and made arrangements avowedly to retain political power in the hands of the whites. In other cases, the old shot-gun and lynching methods are resorted to for intimidation at the approach of special elections.

But all this is satisfactory to nobody. The North chafes under it, the blacks groan and complain, and the whites of the South are not satisfied. What shall the end be?

One of the recent articles on the Negro Question is in the *North American Review* for April, written by the well-known author, Thomas N. Page, a Southerner, who takes an extremely pessimistic view of the whole situation, yet he advises the teaching of the negro. He says: "It is from the educated negro, that is the negro who is more enlightened than the general body of his race, that order must come. The ignorance, venality and superstition of the average negro are dangerous to us. They may learn in time that if they wish to rise they must look to the essential qualities of good citizenship." We believe that the entire new South is a unit in desiring the education of the negro.

The religious education of the negro has been the aim of the American Missionary Association from the outset. We have never swerved from this, and have never been discouraged as to its ultimate success. The results that have been achieved are among the marvels of the age, but they should be greatly enlarged. The work yet to be done is immense. Nor is the advancement of public schools by the Southern States a substitute in any great degree for the work we are called to do. Mere education without religion will uplift no race. The gospel alone can save the blacks from vice and infidelity. To make them good citizens, they must become good Chris-

tians. We appeal to the friends of the colored people and of the nation for steadily increased means of carrying forward this essential work.

What we have just said in regard to Negro education applies equally well to efforts among the Indians, and this point has been put so well in a recent article in *The Independent*, by Miss Anna L. Dawes, that we venture to quote a paragraph :

> And at this point, while we are joining in the outcry against national parsimony, we are suddenly confronted with the accusation, "Thou art the man." For the Government cannot be asked to give him this special and particular and individualized education. In the change from the despotic paternalism of the past to the independence of coming citizenship much has been lost as well as gained; the opportunity to do good, as well as the chance to do evil. For good or for ill, the Government cannot take care of the Indian as it has done. We who are over-ready to criticise its methods or berate its apathy refuse to see that the crime is our own. It is for us to supply the superabundant teaching, it is for us to supply the special training of character the red man needs so much. It is time for us to realize that the Government has of necessity given up its chance to do this in giving up the old control and supervision, and we must take up the work. Mission schools, mission churches, mission houses, missionaries themselves, are the real solution of the Indian problem, and we need to pour them out like water; we must do it if we would do anything practical for the Indian. It is not the Government which is chiefly neglecting the Indian; it is the church.

THE CHINESE EXCLUSION BILL.

Undoubtedly this nation must throw some limitations on immigration to its shores. We cannot safely make this land the dumping-ground for the pauper and criminal classes of the old continents. But, in making such limitations, we must be guided by fairness and justice to all concerned. We must discriminate against character and not against races or nations. And especially we must not violate treaty obligations, nor cripple trade with the great nations of the old world, nor raise up such a sense of indignation as will exclude missionaries from heathen lands. We fear that all these objections lie against the bill recently passed in the House of Representatives excluding Chinese from our shores.

TEACHERSHIP APPLICATIONS.

As we are now receiving applications for teacherships, and are making appointments for the coming year, we desire to emphasize the importance of a spirit of missionary consecration in this service. This, with good health, good sense and the proper educational attainments, will make a useful and successful teacher. We generally receive many applications after most of our appointments have been made, and hope that those who

are considering the claims of this service will note the advantage of early correspondence.

NOTES FROM NEW ENGLAND.

BY DISTRICT SECRETARY C. J. RYDER, BOSTON, MASS.

New England is humming with missionary intelligence. The A. B. C. F. M. has been holding a series of Missionary Conventions, in which pastors joined with secretaries and returned missionaries in a noble effort to stir the hearts of Christian people in behalf of the heathen peoples beyond the seas. The A. B. C. F. M. has had six returned missionaries busy canvassing the churches here, and the W. B. M. added to this goodly number eight engaged in the same work.

The A. H. M. S., uniting with the State societies in New England, have re-established the old field-day services with interest and profit to the churches. Two Western brethren came from their field to assist in these meetings.

The N. W. E. C. has been keeping four speakers, including two secretaries and two missionaries, busy impressing upon the churches the great evils of the Morman iniquity, and the necessity of Christian schools and academies in its field.

The C. and E. S. has increased its secretarial force, and, also, called from the West three missionaries to rouse the churches along educational and ministerial training lines.

The S. S. and P. S., and C. C. B. S. have secretaries who are almost omnipresent, and also have an advocate in every church that has been helped, or Sunday-school that takes the *Quarterly*, and keeps Children's Day.

The A. M. A. has had in the New England field, Rev. C. L. Hall of Fort Berthold, North Dakota, who left his mission that his wife, who had broken down in the missionary field, might have the treatment of Boston physicians. He has been filling in his time in visiting churches and missionary societies, and rousing them in behalf of the unreached heathen of our own land.

Mrs. R. C. Hitchcock, so long an efficient teacher at Straight University, New Orleans, La., by her earnest and pathetic appeals has greatly interested the societies and churches which she has visited.

Mr. H. R. Thornton, of Cape Prince of Wales, Alaska, has a series of appointments in a number of the churches in Boston and vicinity. Before these "Notes" go to press, some of the churches here will have heard of the unique and wonderful work among the Eskimos of Alaska, who after all are our fellow-citizens.

The missionary interest in New England ought not to lag surely with all these forces at work; and yet, our New England churches are patient

under this infliction and respond with generous benevolence. Indeed, the general desire is for *missionaries;* those who come from immediate service and personal knowledge of the work in the field. They speak with the eloquence born of conviction and personal contact with the pressing needs. They appeal to the conviction of the hearers and arouse them to prayer to sympathy and to gifts.

* * *

New England has been receiving instruction and advice from the Hon. W. C. P. Breckinridge of Kentucky. The lecture which he recently delivered here was substantially the repetition of his article published in the *Arena* for June, 1890. It is a most encouraging sign of the times that a Boston audience is ready to listen to the discussion of the Negro Problem by a Southern man. It certainly takes away all the ground for the assertion sometimes made that the anti-slavery North is unforgiving. No one doubts Mr. Breckinridge's high character, nor questions the honesty of his convictions. Whether it is possible for a man, trained as he has been to look upon the negro merely as a valuable piece of property, to have any just conception at all of him as a *man* and a *citizen*, is doubtful. His argument is mainly that which we became so familiar with in the old antebellum days, viz., "that the South must be left alone." No one questions this in the slightest, but the question rises, What is the South? Of course, if Mr. Breckinridge is really honest and sincere in his argument, he means by the South the whites and the blacks, for they constitute the South. Little advance will be made in the consideration of this question when a man comes from a section in which thirty per cent. of the *white* voters are unable to read and write, to urge the claim of illiteracy against the negroes. It will be a great gain in the discussion of this most important problem when Southern politicians can become statesmen enough to acknowledge the fact that their institutions have been hot beds of ignorance and superstition for white and black; and that they need to rouse themselves to the correction of the tremendous evils that they have nursed and perpetuated. When they can show that only seven-tenths of one per cent. of the native whites are illiterate, as is true in Massachusetts, instead of thirty per cent. as is true in the South, they will have done much more than by the repeated arraignments of the negroes, or petty criticism of the North for its generous help in their behalf.

COLORED MEN PROTEST.

FROM THE NEW YORK PRESS.

The mass meeting of colored citizens at Cooper Union on April 4th, to protest against lawless outrages upon their race in the South, was impressive in its numbers and earnestness. The speakers were of both races, but the addresses made by such colored leaders as Hon. John R. Lynch

of Mississippi and Rev. W. B. Derrick gave a thoroughly representative character to the demonstration. The protest made against the continued barbarous treatment of the negroes in the Southern States should have its effect on public sentiment. The newspapers have contained many accounts of late of the lynching of black men under the most revolting circumstances. The same diabolic disposition manifested by the Texarkana mob that coolly burned their victim alive has been shown in numerous other Southern localities where colored men accused of crime have been brutally slaughtered by armed mobs without trial or hearing.

No intelligent colored man wants criminals of his own race to go unpunished. But every man in the country, black as well as white, is entitled to the protection of the law, and to a fair legal trial when charged with wrong doing. In many places in the South to-day law is only for the whites; the mob, the rope and the Winchester are for the negroes. And the very men who deny the benefits of the law to members of the colored race are themselves deliberate law breakers by their action in forcibly suppressing the negro's right to the franchise.

The rule of the minority through brute force in many Southern States, and the constant tendency to regard the negro as a being outside the pale of the law, is a disgrace to our civilization and a crime against nineteenth century enlightenment. These wrongs cannot continue without endangering the peace and security of every State in which they exist. They concern the whole nation; for the evil effects which they bring about injure the whole country, North and South alike.

The condemnation of Southern race outrages by the colored people of New York last night was not one whit too severe. The appeal which they made to public sentiment and American justice should not go unanswered.

ITEMS.

A preacher at the South talked of viewing the glorious *consternations* through a miscroscope.

A Methodist minister thanked the Lord, "For our dear Saviour who came to perpetuate our sins."

A Deacon: "I present myself on my benedicted knees and pray that my pastor may be propped up on every leaning side." Also that: "When done with earth we may meet around the military throne of God in Heaven."

One prays that his pastor "may ramshackle Satan's kingdom, be shod with the gospel, and crowned with a fiery crown of glory."

THE SOUTH.

THE LEAVEN IN THE MEAL.

BY PROF. E. C. SILSBY, OF TALLADEGA COLLEGE, ALA.

From every station occupied by the American Missionary Association radiate unmeasured influences. We seem to see illustrated in this work the parable of the leaven in the meal, not only in the positive effects of these influences but in their extent. The leaven is affecting the whole.

Let us look at some facts: There was a town in which were several churches whose houses of worship were dingy and uninviting, pastors illiterate—professing to be independent of the Bible, as they were "taught of the Sperit." The American Missionary Association came with its school and church, with the gospel of neatness and order, along with an intelligent and helpful Christianity. It was not long before a change was noted in that church over the way, and afterward in the others. There was a new pastor, better preaching and better practicing, a Sunday-school, and one after another the methods of the A. M. A. church were introduced.

In another town of larger size, the A. M. A. pastor (a graduate of our theological school) wields an influence that is hardly second to any other. His advice is often sought, and it is rare that matters of public concern are entered upon unless "the doctor" is consulted first. Since he is on the right side of all moral issues, his presence is a power for good.

We have been told that many of the country preachers drink whiskey and violate the seventh commandment without admitting the sinfulness of these practices. The other day I met a rural clergyman who condemned them. He had just returned from "attendin' de ministery meetin'," where a law had been passed against such acts, and recreant ministers warned from wrong doing. Upon inquiring who began this crusade against the guilty men, he named a man who was in large measure indebted to Talladega College for his education and training.

Students or graduates of A. M. A. schools may be found teaching in nearly all the larger towns of this State, as well as in many villages and country districts. During our summer vacation, many a country school finds a teacher among our students. These young people not only do their school room work, but organize temperance societies and labor in the Sunday-school. In one of the border counties, not reached by the railroad, ten of our students were thus employed last summer. One of them recently told of the changes he had observed during the three years of his work in the county, and which he attributed to the influence of these teachers. He spoke of better homes, ministerial reformation, abstinence from liquor drinking, conversions, recruits secured for the college, etc.

Concerning our students, we quote from the testimony of white citizens: "They act as monitors over the conduct and passions of their less favored fellows." "It would be impossible to tell the moral effect of this college as immediately felt upon this section of the State."

THE COLORED PEOPLE OF THE SOUTH.

THEIR PROGRESS, THE EVILS, AND THE REMEDY.

BY MR. W. B. WEAVER, CAPPAHOSIC, VA.

It does seem that we as colored Americans are the most despised and disturbing element of all the human family. But thank God all things are not what they seem. While it is true that we have many enemies and many evil things said of us, it is also true that we have many friends, some good things said of us, and many good things done for us.

It is true, in the South, that we have separate schools, churches, cemeteries, hotels and organizations of all kinds; and many of our people are outraged, lynched, shoved aside, counted out at the polls, and in many ways our weakness and ignorance taken advantage of. All of this if looked at only on the dark side is discouraging and distressing. But accepting it, as divinely intended, is to make us as gold tried in the fire. We were emancipated ignorant, unskilled and untrained for anything except to be slaves, but like the children of Israel we are yet to do a great work for our heavenly Master, for which we are now being prepared, both in the Christian schools of the land and by the fiery darts of the adversaries. If we had not been divinely guarded how could we have escaped even worse treatment than has yet come to us? Who, except God, could have prevented even greater race conflicts? If we have not been divinely cared for, how else can one account for the great number of friends, the various institutions of learning, and the thousands of dollars contributed annually for our benefit? Again, it is plainly seen that the good accomplished by our friends in giving money for the establishment and support of the various educational institutions overbalances the evil done by our enemies. As a proof of this fact let us inquire for a moment from what sources came the great number of colleges, universities, and other institutions of learning? The answer is, from the friends of the North. Where did the many colored lawyers, doctors, preachers, teachers, editors and a host of other leading colored men and women get their education? It is safe to say that ninety-five per cent. were educated in these institutions.

Again, many of the Southern States are establishing State normal schools, which should be encouraging to us and our friends; and furthermore it is exceedingly encouraging to know that notwithstanding the trials, conflicts and discouragements, we have always borne up so manfully, and made progress upward.

The various institutions have scattered many lights over the land, the good effects of which are clearly seen by any casual observer. Well trained teachers are found in many of our public schools, educated ministers are filling many of the pulpits, and there are many educated mothers and fathers purifying society, training their children for God, and making pleasant homes. Fine churches are being built, land is being bought, and fine framed buildings are fast taking the place of the log cabins. We can now point to banks, building and loan associations, and other organized business incorporations owned and managed by our race.

We must now take another view of the situation. The good work has only fairly begun. The trying hour is near at hand when a revolution will take place either for good or bad. So far we have pointed to the few benefited. We must consider the masses yet in ignorance. How can we quickest and most effectually put an end to the discriminations, outrages, and disfranchisements? Ignorance at liberty is dangerous, and the masses of our people must be educated as speedily as possible. As a rule, the railroad and other discriminations are results of ignorance and poverty, and THE REMEDY IS EDUCATION, WEALTH AND MANHOOD. Educate the masses, train the head, heart and hand. Our farmers, carpenters, blacksmiths, shoemakers, housekeepers, and men and women of all pursuits must be educated. We must accumulate more land, good homes and more money. We must organize more business associations, and be producers as well as consumers.

Our colored men who have money should organize steamboat companies, start ship-yards, factories and other business enterprises, and in this way bring about first class accommodations, and open the doors of the labor unions. Railroad and steamboat excursions on the part of our people should not be so much encouraged until we own cars and boats, or at least until we become stockholders in such companies.

We cannot depend upon the courts and legislatures wholly to adjust and right the many wrongs, but make personal bearing, deportment and real worth as citizens do it. Again, when outrages, murders and other troubles occur in the South let our colored churches and leading brethren of the North hold educational and business meetings, collect money and make special donations to some school or schools, that the cause of education and industry may develop; and let the colored newspapers call for volunteers who have education and money to go South, buy land and settle.

Our rights cannot be forced by a court of law, and neither can prejudice be wiped out with the point of a sword, nor by the firing of cannon, but by a steady growth of morality, industry, intelligence, wealth and business.

A POOR MAN'S GIFTS—CONVERSIONS.

BY A TEACHER.

Some little things occurred in this last month of work that have been very encouraging.

Last Sabbath evening we had a missionary prayer meeting. From the beginning of the evening the Holy Spirit's presence was manifest. Several miners, who, the week before were rather given to laughing and disturbing those near them, sat with serious faces. "The Lord was there."

As for results these are some of the visible ones: Monday morning we found a pail of milk on the front veranda, and the day following a basket of popcorn and a few ears of field corn. The popcorn was for our mission in Africa, the milk and other corn for us. You say these are little things; they are little but great also. The dear old man who gave these things, has only the bare necessities of life.

The Holy Spirit detained one of our young men, and after we had closed the doors, we teachers and three of the pupils prayed for him and then he prayed for himself. We believe the Lord accepted him. This was not all. He told his mother as soon as he reached home.

At the consecration meeting last night one young woman gave this testimony. "I feel that I want to get closer to God. I feel that I don't know enough about the Bible. Pray for me that I may know more of God's word."

Our hearts were made glad by hearing from one of the young men who is only a babe in Christ, his first heart-felt personal testimony. He is one of the five who have given their hearts to Jesus since school began. He is so anxious to learn that after working hard all day he comes to me and studies and recites his lessons.

MORRIS BROWN CHURCH.

(*Extract from Letter to Treasurer*).

The Ruth Christian Endeavor Society of the Morris Brown Congregational Church, New Orleans, La., celebrated Endeavor Day, Sunday, February 7th. The Lord was with us and we felt his presence. In accordance with the suggestion of the U. S. C. E., the collection of that day was set apart for some missionary band. The collection amounted to $1.83. That and the balance of our emergency fund $2.60 ($4.43) I send to you as a free offering from the Ruth Christian Endeavor Society to the American Missionary Association that has done so much for our race. The donation would have been larger, but a part of the special fund was used in helping to make some much-needed repairs on our dear old church. We have much to do in that direction yet and hope that the Lord will strengthen us for the good work.

A COUNTRY SCHOOL AT McINTOSH, GA.

BY PROF. F. W. FOSTER.

This school has historic associations. Near it was located the old Midway Church, formed in England in 1752, migrated from Dorchester, England, to Dorchester, Massachusetts, thence to Dorchester, S. C., and finally to Midway, Ga. The school is located about six miles from the old Midway Church, of which the colored people of that region were members. After the war the white people abandoned their plantations and the colored people have since been compelled to struggle alone. They are poor, and in the present depression from the low price of cotton are unusually so. Yet they are exceedingly anxious to educate their children, and make great sacrifices to do so.

The pay for tuition comes in all forms. I am often called to the storeroom to weigh rice, measure syrup, sweet potatoes or meal, count eggs or take account of greens, turnips or peas. One morning one of my girls came to me and pulling a chicken from under her wrap, asked if I would take it for tuition. The exchange of eggs for pencils is too common to call for notice, and eggs are standard currency for Sunday-school collections. Don't laugh. These are the earnest efforts of people trying to pay their honest dues. When a thinly clad bare-footed little girl brings half-a-dozen eggs and a little handful of one, two and three-cent pieces to pay her tuition there is nothing funny about it.

The school is a large one, the total enrollment having reached three hundred and sixty-seven. Thirty have been in the boarding department, representing nine different counties. Many of the day scholars walk from four to six miles each way.

The work at McIntosh began in 1871, in a log cabin as a mission Sunday-school enterprise. There are now four commodious buildings—a church edifice, girls' hall, school-house and teachers' home.

DEDICATION AT NEW IBERIA, LA.

We had a fine day for our dedication. Three hundred and fifty persons were seated in the building. Supt. W. E. C. Wright preached the sermon. Everybody was deeply impressed with it. At night Prof. Henderson preached a very excellent sermon. There were two hundred out to hear him. The collection was $48, which was raised without any extra effort.

Our new church is an ornament to this town. Everybody, white or black, congratulates the Association for this handsome building. There were fifty at prayer meeting on Wednesday night. We have raised $50 towards the new church.

ORDINATION SERVICES.

Rev. J. M. Roan, pastor and teacher at Ironaton, Ala., was ordained February 28th. The churches at Anniston, Birmingham, Childersburg, Ironaton, Jenifer, Shelby and Talladega were represented in the council. Rev. James Brown was elected moderator and conducted the examination. Spencer Snell was appointed scribe. Rev. J. R. Sims preached the sermon, Rev. G. W. Andrews, D.D., made the ordaining prayer and gave the charge to the pastor. Rev. James Brown gave the right hand of fellowship, and the candidate pronounced the benediction.

The services at the beautiful little church were well attended throughout the day. Rev. James Brown preached a good sermon in the morning, which was well received. In the afternoon, when the candidate had been examined for ordination, the audience listened with close attention and great pleasure to Rev. G. W. Andrews, D.D., as he told of his visit to Palestine and Egypt. At the evening service Mr. Sims had a mixed audience, for several of the white citizens came in to witness the ordination services.

We all left the church feeling that it had been a good day for us, and that another good strong, young man had been set apart to the work of the ministry.

ORANGE PARK NORMAL AND INDUSTRIAL SCHOOL.

About two years ago the time seemed ripe for the Association to establish one of its training schools in Florida. Where should it be? A number of eligible situations offered and various reasons were given in favor of each. The subject was thoroughly canvassed, and finally the choice was Orange Park, an attractive village, largely of Northern people, on the St. Johns River, about fourteen miles above Jacksonville. As an inducement to locate here, the town offered ample grounds in the center of the place, as a gift to the institution. This is sufficient proof of the interest of the community in the school at the outset. This interest has been further shown by the uniform cordiality of the people toward those engaged in the work and by the attendance of their children at the school.

The site having been selected, an artesian well was sunk and the buildings were at once commenced. These were completed in the fall of 1891, and consist of three commodious halls, one for the girls, to which is attached the dining hall and kitchen; another for the boys, and between them a larger structure for the general uses of the institution, which is named *Hildreth Hall*, from its generous donor. Besides these, one now sees the shop standing in the rear, which the students have erected since the school opened.

The opening was on October 7th, under the charge of Prof. A. W. Farnham, with whom was a circle of assistants, most of whom, like himself, had

been successful teachers in other schools of the Association. The number of scholars at the start was twenty-six, of whom sixteen were boarders.

The dedication occurred January 10th, with very pleasant exercises, in which Secretary Beard was present to take a part, and many others from far and near who are interested in the work.

The school has grown much faster than was expected, and four months after the opening, the number had trebled. On the roll were seventy-eight boarders and day-scholars, of whom forty are boys and thirty-eight girls. The prospect is that the quarters will soon be too small and necessitate an increase of accommodations.

THE ESKIMOS.

OUR ALASKA MISSION.

BY MR. H. R. THORNTON.

We have published several articles in regard to our Alaska mission, but they have been sought for and distributed until the supply is nearly exhausted. At our request, Mr. Thornton, the missionary, has prepared another sketch of the mission, with details of the facts, etc.

This mission was established in July, 1890. The following brief account of it will show its peculiarly interesting nature and its peculiar claims upon the interest and sympathies of all Christian and philanthropic citizens of our common country.

It is situated on Cape Prince of Wales, Alaska, the extreme western point of the North American continent, only 46 miles from East Cape, Siberia, about 1,000 miles north of Sitka, some 3,000 miles north of San Francisco, and just south of the Arctic Circle.

It is one of the most important mission stations in Alaska for the following reasons :

1. It is the largest Eskimo settlement in Alaska and the third largest native settlement of any kind.

2. Every summer nine-tenths of the natives go up to Kotzebue Sound to catch salmon and to attend a grand fair or fur-trading market to which thousands of the Eskimos of that section resort. Thus the Cape Prince of Wales natives will be so many apostles to spread Christianity and civilization through that whole section of Alaska. This feature is all the more important as the interior tribes referred to live in such small scattered settlements that it would be hardly feasible to establish missions among them.

3. The Cape Prince of Wales Eskimos make frequent trading trips in summer to Siberia. The church of Russia (the Greek church) is doing nothing for the Siberian natives ; and even if our churches had the means

and the disposition to establish missions among them, it is almost certain that the Russian government and the Greek church would not allow it. Hence the only apparent means of saving the immortal souls of these countless Siberian and interior Alaskan Eskimos would seem to lie in the vigorous prosecution of our work at this station.

The work is threefold : religious, educational, and philanthropic.

Our missionaries report that the outlook for distinctively religious work is most encouraging, especially as the Eskimos have no regularly systematized religion to be uprooted before Christianity can be implanted. They believe vaguely in a future happy hunting-ground and in a number of spirits that preside over earth, air, sea, etc., but except in rare times of peril, they have no form of worship.

For the first school year the total enrollment was three hundred and four ; the average daily attendance for the whole nine months, one hundred and nine ; for the last five months, one hundred and fifty-six. These figures confirm our missionaries' opinion that the Eskimos are peculiarly calculated to appreciate and to profit by educational advantages. Ours is already much the largest school in Alaska.

The philanthropic work consists in medical attendance upon the sick and in efforts to ameliorate the indescribably wretched poverty and squalor in which the natives live. Their native doctors (*unutkoots*) know absolutely nothing about medicine and depend entirely upon sorcery for cures ; they have not even any herbal remedies.

There is a stringent United States law against the trading of liquors to the Eskimos ; but, nevertheless, large quantities of the vilest and most poisonous spirits are traded to them, with profits from the iniquitous traffic of from 200 to 1000 per cent.

The Eskimos obtain with great danger and most praise-worthy industry, furs, walrus-tusk ivory, and some whalebone ; if liquor were excluded, they could get for those articles, flour, cloth, ammunition for killing game, tools, and other appliances of civilized life of which they stand in the greatest need. But they are as ignorant of the true value of their goods, and as simple and guileless as so many little children ; and it is just as disgraceful to trade them spirits as it would be to sell liquor to our children.

The natives live in underground houses, ill-ventilated and ill-lighted ; they have no chairs, tables, beds, forks, spoons or other appliances of civilized life ; nineteen-twentieths of their food is flesh and flesh alone ; mothers constantly come to our missionaries saying that their little children are crying for bread, and offering to buy it of them. They are universally infested with lice because they are too poor to afford even cotton underclothes, largely because the natives part with their goods for whiskey instead of trading them for flour, cloth and other useful articles. The shame and the crime will ultimately rest upon the American people, if we do not insist that these fellow citizens and wards of ours, solemnly guaranteed

protection under our purchase of Alaska, shall have all possible protection from the ravages of intemperance.

But this is not all; their country is too cold for any agricultural industry, so that they are wholly dependent upon the sea for a living; and the whalers have so thinned out the whales and the walrus that the Eskimos are at times on the verge of starvation; it would not surprise us to hear in our next missionary letter that some had actually starved to death. Mothers are frequently so reduced that they cannot keep their babes alive! Think of that, American mothers! And think how you would feel to see your babies slowly dying of inanition and your children crying for bread! Our missionaries have seen them reduced to living on old pieces of walrus hide, about as nutritious and as palatable as a piece of rawhide.

A bill was introduced into Congress at this session to appropriate $15,000 for introducing domesticated reindeer into Alaska, as an auxiliary food supply in times of scarcity and to enable the natives to become a pastoral people with a more assured means of support. It is now almost certain that the measure will be smothered. Our missionaries are trying to provide them with improved whaling apparatus and with useful goods.

The character of the Eskimos is such that all religious and philanthropic work in their behalf will meet with speedy and ample returns. They are eminently peaceable, docile, industrious, energetic, ingenious, intelligent, honest and grateful. They are more peaceful in disposition than white men; they have no rough games like boxing, for instance, and fights are almost unknown. Our missionaries were able to hear of only two deaths by violence in the last twenty years; in both these cases the offense was an infringement of conjugal rights and any American jury would have acquitted the slayer.

Yet the Eskimos do not lack courage; they take their lives in their hands while hunting seals on the floating ice fields in winter; in this manner sixteen men have been lost in the last ten years at Cape Prince of Wales alone.

They show their industry and energy by their long and toilsome hunting expeditions, going out before daylight and not returning until dark. Often their search for game is fruitless, but they do not allow themselves to be discouraged or to relax their efforts.

No other people are so frugal and economical. Food is so scarce that they have been forced to form the habit of eating even the entrails and the blood of their game, and dead fish cast up by the sea. Nothing is wasted.

Wonderful ingenuity is shown in the construction of their *oomeaks* (walrus hide canoes) and dog sleds, without nails and by means of the most primitive tools; they have invented an effective drill and without blacksmith's tools repair their own fire arms; out of old tin cans they make serviceable buckets, without solder.

Notwithstanding the fact that our missionaries have a combined experi-

ence of thirteen years in the schoolroom, among the best class of American children and youth, they say they have never had naturally brighter minds under their instruction. The progress of their pupils during the first session amazed them. Almost the only discipline needed to secure order and obedience was exclusion from the schoolroom, a fact which shows the high value their pupils set upon the privileges of education. At one time the Eskimo boys and girls began to use the roof of the house as a toboggan slide; for they are as full of life and fun as American children; a suspension of school for one day broke up the habit.

The Eskimos are more honest than many of the American poorer classes. Their furs, their most valuable property, are kept on platforms in the open air, exposed day and night to every passer by; yet theft is very rare. When committed, temporary social ostracism and restitution of the stolen goods form the only and effective punishment. There are no laws and no chiefs or magistrates; the people are so gentle and docile, that the silent condemnation of public opinion acts as an efficient punishment and deterrent from crime.

Polygamy is practiced by a few of the (comparatively) rich men; but it will doubtless quickly yield to Christian example and precept; for the Eskimos admire our civilization with its superior comfort and wealth and are anxious to imitate the missionaries in all things.

Their gratitude and loyalty have been sufficiently proved. Our missionaries hunted with them a good deal, for exercise, for pleasure, and for the purpose of securing the respect and the friendship of the people, among whom ability as a hunter is naturally almost the sole test of manhood. On one occasion Mr. Thornton was carried off on the floating ice in a blizzard during a hunting expedition; he was completely exhausted and in imminent danger of death; one of the natives with him went back with all possible speed to send a dog-sled and team for him from the village; while the other stood by him for six long, cold hours with all the faithfulness of a brother.

Women are not beaten and kicked by their husbands, as is sometimes done in civilized countries. Their right to dispose of whatever clothes, boots, etc., they make is recognized; and they are generally consulted in matters of trade by their husbands. After the birth of children, marriage is as stable as in civilized countries, perhaps more so. There is only about one prostitute to every two hundred inhabitants; and they fell through the (to them) princely bribes offered by the whalers. Yet women are considered inferior to men; and much good will be accomplished among them by our noble lady missionaries. Our missionaries also report that the natives are passionately fond of music and that they show evidences of a very well developed sense of humor.

In view of the exceedingly interesting and hopeful character of the Eskimos, as thus briefly and inadequately outlined, we again appeal to

you with confidence for your prayers, your influence, and your money to help us sustain this remarkably successful and promising mission. Remember who it is that says "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me!"

THE INDIANS.

SHAKING RELIGION.

Our missionary among the Indians at S'kokomish, Washington, Rev. Myron Eells, sends a letter with this added sketch of a peculiar Indian superstition.

MR. EELLS'S LETTER.

A few days ago one of our Indian school boys of former days, a member of our church, brought me the following, which he wished me to rewrite in better English, and have published in our local paper—the *Tribune*. I have done so, but on account of its oddity I send it to you as it was written. It refers to their shaking religion, which began ten years ago, and is akin to the Messiah craze of the Dakotas. It is also akin to their old tamahnous, or superstitions and religion; in fact is that largely re-vamped and baptized with the name of Christ. In the curing of the sick, the man with the bell, with his attendants with their candles, simply takes the place of the old medicine man and his attendants. The recalling of the spirits from heaven is likewise what with their tamahnous or guardian spirits they professed to bring back from the spirit world, having had the same belief in regard to those spirits being taken from the body some time before death.

WHAT SOME INDIANS BELIEVE.

Formerly I have constantly thought of writing to illustrate the influence of shaking religion amongst Indians, which I believe it is decreasing on the reservation. For writing this down they would take me detestable for some time, for this is quite familiar with them. Shakers, and all who are members, are acting as Peter and John of the New Testament times, healing lame and sick people. All seem to have influence over sickness, and also believes on bad tamahnous, such as I have read on my papers lately, which was told by Rev. Mr. Eells.

All who are members of this religion are not to use coal oil light for fear they would be easily tempted, as coal oil is Satan's light. During long winter evenings they all use candle lights for healing man, woman or child. They would get small bells, such as steamboats and hotels use when it is meal times; would ring this bell on a person's head, or wherever this sickness should be. All the rest who are members of this would get down to

the floor on their knees, and their hands up with candle on each hand, sometimes an hour. They believe by holding their hands up this man who is ringing this bell would get the sickness out much easier.

I am disconsolate to say there are some very intelligent mens takes part in shaking ; my companion to my neighbors, who are members of this, is confidently great. I have sometimes informed by others that they foretell spirits of people go up to heaven long before they are taken sick, of which they are able to bring back to the sick person and be made well, and also foretells things by dreams. This is what I acknowledge of the abominable accustoms. It may be a difficult for me to have this published on the *Tribune*, but all my schoolmates of old, who are subscribers of this paper, I desire you all to turn to Revelation the 22d chapter, 18 and 19 verses.

THE CHINESE.

ITEMS CONCERNING OUR CHINESE WORK.

We have now in operation eighteen missions. Sixty-five Chinese were reported as having professed repentance and faith in Christ during the last fiscal year. Nearly nine hundred have been thus reported since the work began. There are now about three hundred Christians connected with our missions and engaged more or less in Christian work. Their offerings for such work during the last fiscal year amounted to $6,290.40. The most able among them are those who work as cooks or otherwise for from $30 to $35 per month.

Our superintendent made his annual visitation among the missions in Southern California early in March. Anniversaries were held at Fresno, Santa Barbara, Ventura, Los Angeles, Riverside and San Diego. All of these services were of great interest, and showed marked progress made by the brethren during the year. The offerings in cash and pledges amounted to $667. He was absent from his own pulpit for three Sabbaths.

It would be possible now, if the funds could be supplied, to place an unusually large number of efficient Chinese Christians in such missionary service as would be their best possible training for missionary work in their native land. It seems cruel to refuse to do it, when all that is needed is dollars. And dollars are *so plentiful* in certain quarters !

AL LEE SAME MELICAN MAN.

This was my reflection as I listened to the following address by Loo Ying, of Los Angeles. The objections and excuses which he meets in seeking to save his countrymen are precisely the same that pastors have encountered in New England villages, just the same—as foolish and wicked—

no more so and no less so, as impenitent men have made always and everywhere.

Loo Ying was a merchant in Los Angeles when he was converted about two years ago. He is a cousin of Loo Quong, whose name is somewhat familiar to constant readers of the MISSIONARY. He has surrendered the gains of his business to train himself to teach and preach Jesus. And his spirit, his substantial character, his mental ability, his quite extended and thorough education in Chinese, his evident fellowship with the Holy Spirit, make us hope for much fruit from his seed-sowing. W. C. P.

Dear Friends :

I am very glad to see so many of you in here this evening. So I wish to speak a few words. Christ says, " Ye are the light of the world," but if we have not the true light in our hearts we are like the lamp which is good to look at, but is of no use till it is lighted. We have no light in ourselves so we cannot shine on any one else. If we have this true light in our hearts we can see all things, and walk securely into the kingdom of light. This light is brighter than all other lights, as much brighter as the sun upon the sky.

Every nation has its own sage to teach its people to do right, but their teachers are like the light of the lamp. Their teachings only reach their own people, just as the lamp only gives light to the people in one room. But our Lord Jesus Christ, who came down from heaven, is like the sun giving the true light to the people of all nations of the earth.

Our Chinese still have many dark clouds in their hearts, and many will not receive this true light yet. Why ? You all know why ; because their hearts are full of darkness, selfishness and superstition. But this true light is full of holiness, faithfulness and righteousness. Therefore they will not come to this true light. If some one will hang up a lamp in the place where the thief wants to go to steal he will hate that lamp, and not only will he not want to come near it, but he must find a way to destroy it. So they would rather walk on in the dark places. They do not know they are in the dark until they fall.

I have hunted all over this city, and asked our Chinese to come to school and learn the gospel of Christ, and told them how good Christianity is, and that if they believe in Jesus they shall not perish. Some say, " I am too old." They don't know that old people need Christ even more than those younger. Some say, " I am still young ; wait until I am a little older ; then I will begin to be a Christian. It is not time for me to repent." They never think that in the graveyard there are more graves that belong to the young people than to the old. They do not think of this. If we learn to do good in our youth, we shall have more time in which to serve God, so we shall have more happiness in this life and more reward in the life to come. As Confucius said : " One who in the morning hears the right way may in the evening die without regret."

Now, we know that Christianity is good, and shall we wait until we are old to believe it? No, if we know Christ is our Saviour we must follow him as soon as we can. And some say, "I am very poor now. I have to work all the time to get money to support my family. I only think how to get food to eat, and how to get clothes to wear, and to get rich. I have no time to read the Bible, I have no time to pray to God." They never think that all things came from God, and that whosoever will believe in Him, and ask in Christ's name, shall receive the things they need. If you do not believe in Him, and get all things in this world, when he takes your life away then all things will be of no use. As Jesus said, "For what is a man profited if he shall gain the whole world, and lose his own soul." So when we think about this we should be careful about our souls first, and trust God to give us clothes, food, and everything else. And others say, "I believe Christ is very good, but if I believe my friends will mock me. Our Chinese who believe in Jesus are very few, and those who do not believe in Jesus are very many." These only fear their friends, and never think that they ought to fear God. If we believe in Him He will protect us. Let all people mock us, or laugh at us. I would rather look toward our Lord Jesus Christ. And others say, "I have always done right from my youth, and have very few faults. I have done many good things, and God, who is very merciful, will forgive me. I don't need to become a Christian." These young men are like that young man who came to Jesus. He thought too much of himself. If any man stays in a dark room he can't see himself and the things around him, but when he gets out into the light then he can know himself and what kind of things there are around him.

Thus, when I was not a Christian I thought I had no sin, and that everything around me was good, but now when I think about this, and look through the true light, my sin seems to be very great and my goodness very small, and the things which are round me seem to be temptations. I am sure that if any man says he is righteous before God he can never please God, and God will not forgive his sins. And some think they will trust their idols, and that their idols can protect and bless them, but they do not know that their idols were made by men's hands, have no spirit in them, and were named by men. So the god of *Jon Di* and the god of *Bak Di*, and no matter what others, they *all* were once men who died long ago. It may be that when alive they had wisdom or knowledge, but they were men, and how can a man who died a long time ago save men who are living to-day. We know that there is no Saviour except Christ. And there are some others for whom I am very sorry. When I talk to them they won't hear, and when I ask them questions they never answer. They say, "I believe in no one, neither in Christ nor Confucius. I only believe myself. I can't put out those thing which I desire, and if I have money enough I must get something good to eat, good to drink and wear, and take pleasure as I can. I don't care where I go when I die at last." Although they are not easy

to convert with our human thought, the mighty God can reach these very easy.

Since the commencement of New Year we have had eighteen join our Christian Association in California. These eighteen seems not very many, but hope they, like the seeds sowing in the good grounds, may get sixty fold or hundred fold, so the good works grow larger and larger, and this true light grows brighter and brighter. Let us pray to God; hope God will bring more and send His Holy Spirit into their darkened hearts and melt them. No matter whether they are old or young, rich or poor, good or bad, they must come to this true light, and not only the Chinese, but all nations and all mankind shall be one family in the kingdom of God.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

OUR WORK.

BY MISS CLARA C. DOLE.

Your work and *my* work; yours to be done at home and mine in the field. Money, prayers, and many little ways—little to you—you have of helping on the work on your part, and who can have a greater privilege than that; yet so many feel that they are doing nothing, and are dissatisfied because they cannot go out into the harvest field to labor.

My friends, I think I never went into a clean, orderly-kept farm house, that I could not see from its windows a clean, orderly farm, with a general air of thrift about it; and I never went into a slovenly, ill-kept farm house, I am sure that I could not see from its windows fields grown up with weeds, and a general air of *un*thrift about the place. Now the neat housekeeper, the brisk, energetic, economical woman, who always has her meals well cooked and on time, perhaps never dreams that the success of the farm depends largely on her, but it does; and the woman who neglects her household duties perhaps does not realize that much of the unsuccessfulness of the laborers outside is due to her lack of interest in their needs, and her effort to supply them properly, but it is so.

This is a homely illustration of your work and mine, but let me give you a glimpse of my part of the work and see if you do not think my simile a good one. Perhaps you will see that you can do, and are, perhaps, doing much for the missionary cause, that you have looked upon as nothing.

Out in the field I must uproot, as far as God gives me grace and strength to do it, the weeds of ignorance, vice and sin in all forms. I must be counselor, comfortor and guide. The ground is hard and requires much

labor to reduce it to the mellowness necessary for the reception of the good seed. I need help other than the sunshine and showers that God gives, I need tools to work with, materials for enriching the ground, and yes—I need good food. You are the homekeepers and my work needs you right there. If you would not see my part suffer, you must not be behind in doing your part *at home*. You must see that I have the tools to work with, such as good books for reference, good story books, good *literature*, published in this century—machinery *over* a hundred years old is not of use in our fields to-day. Good pictures are as useful in their way, in our work, as the paint on your houses and barns, for as the paint protects the buildings from the storms, so good pictures are a protection to the minds of children from the pitiless storms of evil imaginations, etc. Good musical instruments are much needed tools in our field. Papers and magazines for our reading room, maps, charts, etc., for the school-room, material for our sewing classes, little things to make girls' rooms pretty and attractive, table and bed linen and—I might go on indefinitely, but I leave you to think these things out for yourselves. If you cannot get all these tools for the work, perhaps you can furnish one, and that will help and be all that God requires of you.

I said I needed food,—it is not delicate to beg I know, and there are so many tramps asking for food ; bnt I am willing to work for it, and in advance, too. I will take it, if you please, in the shape of an encouraging letter from you now and then, and if you should hint in it that you would like to know how you could be helpful to the work in your small—or great—way, it would make me very happy. Then if you want to give me something very refreshing, give me the assurance of your prayers. With such tools to work with and such a place at the table of your bounty, can I have any excuse for not doing my part well ? While I am in the field and there is work to be done there, is there not a grand work for you to do at home, and shall we not together share in the harvest ? You are doing missionary work as well as I. Don't you see ? We are meant "each for the other and both for God." "You in your small corner and I in mine." Please remember that the *I* in this letter means every worker in the field, and *you* means all the stay-at-homers who are wishing for missionary work to do.

A TRANSFORMATION.

BY A TEACHER.

Here, as in the schools of Northern cities, it is often the raw country lad, the jest of his schoolmates, who goes to the front. He "means business," while the town lads don't mean much of anything. "Look at H——n," said one of the latter, now grown to manhood. "How we made fun of him when he first came from the country. Now he owns a whole

block of houses, and is treasurer of the First Congregational Church, and look at me!" "Me" is a porter on a small salary.

Our present rural specimen is an admirable tonic to the class of which he is a member. During the dire confusion of the fall house-opening, he appeared among us with a request for work out of school hours until Christmas, when he would return to teaching in the country. His simple, manly style impressed us favorably, and employment was found for him. On entering school, he met the usual course of treatment, but smiles soon changed to wholesome respect, even if his necktie did occasionally get up under his ears. His presence is a spur to the whole class; his keen, inquiring mind has induced a spirit of research in theirs, which makes the work of the recitation room a pleasure to the teacher. He will be fitted for university work by the close of our term, and several of his compeers will be much better fitted by his having been their fellow-worker. Whether he own a block in the future, or a plantation, he will be a power for Christ and for manly character in his community.

A very encouraging feature to us is the number of Christian homes springing up among our people; homes in which there is good sense and taste, in some instances elegance and beauty. There can be no more potent influence than the example they set. Our neighbor's pretty place is our model and our unfailing delight; but there is many another where the children are reared in innocence, and the family altar is not neglected. Our neighbor's wife is fond of telling how the altar was set up when she was brought here a young bride. "We arrived rather late in the evening," she said. "We were all tired out, but——— would not have the first night in our home go by without prayers. No books were unpacked, so we went up street and bought a ten cent Testament. Well, we read a chapter and knelt down. He closed his petitions with the Lord's prayer. After saying, 'Lead us not into temptation' he stopped. I looked up after a little to see what was the matter and there was my over-tired husband fast asleep."

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. Nathan Barrows, Winter Park
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Mrs. H. S. Bennett, Nashville.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. G. S. Smith, Raleigh.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary—Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 236 West Peachtree St., Atlanta.
Secretary—Miss Willie Reynolds, Barnesville.
Treasurer—Miss Virginia Holmes, Barnesville.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

RECEIPTS FOR MARCH, 1892.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for March	$20,911 47
Income previously acknowledged	5,989 85
	$26,901 32

CURRENT RECEIPTS.

MAINE, $334.82.

Auburn. High St. Cong. Ch., 45 *for Freedmen;* 25 *for Chinese M.;* 30 *for Indian M.*	100 00
Augusta. South Parish Cong. Ch.	25 00
Bangor. H. F. Hanson, M.D.	5 00
Belfast. First Cong. Ch	26 61
Brewer. Mrs. Catharine S. Hardy, to const. COL. JASPER HUTCHINGS L.M., *for Pleasant Hill, Tenn.*	30 00
Bridgton. Ladies of Miss'y Soc., Caroline A. Walker, Sec., Box and Bbl. of C., *for Selma, Ala.*	
Castine. Cong. Ch., *for McIntosh, Ga.*	3 00
Eastport. Central Cong. Ch.	5 53
Farmington. First Cong. Ch.	14 79
Farmington. Sab. Sch. Cong. Ch. 15, and Bbl. Books, etc., *for Williamsburg, Ky.*	15 00
Garland. By Miss S. O. Curtis. Bbl. C., *for Caledonia, Miss.*	
Hampden. Cong. Ch.	5 39
Harpswell Centre. Mrs. E. P. Morse, Bbl. C., *for Caledonia, Miss.*	
Limerick. Cong Ch and Soc.	10 00
Portland, "Two Friends".	75 00
Portland. Fourth Cong. Ch.	6 00
Portland. Williston Y. P. S. C. E., "Pilgrim's Progress," *for Straight U.*	
Sidney. Mrs. A. Sawtelle.	4 50
South Brewer. Y. P. S. C. E., *for Indian M., Fort Berthold, N. D.*	4 00
York Co. "A Friend".	5 00

NEW HAMPSHIRE, $922 89.

Amherst. "L. F. B."	170 00
Amherst. Dea. Edward Boylston, 100; Rev. A. J. McGown, 5; "A Friend," 2; "Friends," 62.; "Two Friends," 2, *for Straight U.*	109 62
Concord. South Cong. Ch., (15 of which from H. P. Dewey)	126 31
Danbury. Rev. H. H. Colburn.	5 00
East Derry. First Ch. and Soc	36 00
East Derry. First Ch,, *for Student Aid, Gregory Inst.*	19 00
Epping. Cong. Ch., 22 98; Mrs. Shepard's S. S. Class of Ladies, 3 31	26 29
Exeter. Sarah E. Chadwick, 10; "A Friend" 30; Second Cong. Ch., 25	105 00
Exeter. Mrs. Elizabeth S. Hall, (10 of which *for Mountain Work*)	20 00
Farmington. Y. P. S. C. E., by Mrs. A. E. Putnam, Treas., *for Indian Sch'p.*	17 50
Fitzwilliam. Mrs. Louisa Hill, 10; Mrs F. Hancock, 10	20 00
Hampton. Cong. Ch. and Soc	8 15
Hanover. Mrs. Susan A. Brown.	10 00
Hooksett. Cong. Ch.	10 25
Hudson. Cong. Ch. and Soc., (5 of which from Caldwell Buttrick)	11 00
Keene. Sab. Sch. Second Cong. Ch.	15 25
Keene. "A Lady Friend," *for Mountain Work.*	5 00
Lebanon. Bbl. Merchandise, *for Meridian, Miss.*	
Littleton. Mrs. B. W. Kilburn.	5 00
Manchester. South Main St. Cong. Ch., *for Talladega C.*	16 00
Manchester. Mrs. E. H. A. Wallace, adl.	5 00
Milford. Box C., *for Andersonville, Ga.*	
Milford. Box C., etc., Freight paid, *for Anniston, Ala.*	
Newport. Cong. Ch.	95 48
North Hampton. Cong. Ch.	17 54
Pelham. MRS. E. W. TYLER, bal. to const. herself L.M.,	15 00
Sunapee. George H. Bartlett, *for Lexington, Ky.*	5 00
Tilton. Cong. Ch.	30 00
West Lebanon. Mission Band of Cong. Ch., *for Storrs Sch., Atlanta, Ga.*	10 00
West Rindge. George G. Williams, *for Mountain Work*	9 50

VERMONT, $378.28.

Bennington Center. "J." First Ch.	10 00
Berlin. Cong. Ch	25 00
Brownington. S. S. Tinkham.	5 00
Burlington. Mrs. M. C. Wheeler, 2 Boxes Books, *for Straight U.*	
Cambridge. Madison Safford.	10 00
Castleton. Rev. W. T. Herrick, *for Jonesboro, Tenn.*	10 00
Chelsea. Cong. Ch.	17 53
Chester. "A Friend"	10 00
Cornwall. "A Friend".	1 00
Danville. Sab. Sch. of Cong. Ch.	10 00
Essex Junction. Y. P. S. C. E. 3.90; Primary S. S. Class, 1, *for Talladega C.*	4 20
Manchester. Ellen Hawley.	10 00
Newport. Ladies' Social Union, by Mrs. Will True, Bbl. C., 1 for Freight, *for McIntosh, Ga.*	1 00
North Bennington. Cong. Ch.	16 00
North Craftsbury. Sab. Sch. and Y. P. S. C. E., *for Straight U.*	15 00
North Craftsbury. Cong. Ch. and Soc.	5 00
Northfield. Cong. Ch.	25 56
Norwich. Sab. Sch. Cong. Ch.	11 79
Peacham. Cong. Ch.	26 40
Pittsford Mills. Miss'y Soc., *for Andersonville, Ga.*	3 00
Putney. Cong. Ch.	7 00
Rutland. Sab. Sch. Cong. Ch., *for Fisk U.*	25 00
Saxton's River. T. Hoyt, *for Student Aid, Pleasant Hill, Tenn.*	5 00
Saint Johnsbury. Mrs. Horace Fairbanks.	50 00
South Newbury. Sab. Sch., *for Organ, Meridian, Miss.*	3 00
Stockbridge. Rev. T. S. Hubbard.	10 00
West Brattleboro. Cong Ch.	22 43
West Dover. Mrs. E. S. Corse.	2 00
Weston. Mrs. C. W. Sprague	2 00
Woman's Home Missionary Union of Vermont, Mrs. Wm. P. Fairbanks, Treas., *for Woman's Work:*	
Saint Johnsbury. South Ch. W. H. M. S. 20 00	
Windsor. W. H. M. S. 15 37	35 37

MASSACHUSETTS, $8,757.26.

Amherst. Mrs. R. A. Lester, *for Kings Mountain, N. C.*	20 00
Andover. South Cong. Ch., 287.83; C. E. Goodell, 25.	312 83
Andover. F. P. Berry, *for Student Aid, Fisk U.*	25 00
Andover. Pkg. C., *for Pleasant Hill, Tenn.*	

Ashfield. Henry Taylor		3 50
Athol. AMOS BLANCHARD, to const. himself L. M.		30 00
Athol. Ladies' Aid Soc. Cong. Ch., 10, and Bbl. C., *for Williamsburg, Ky.*		10 00
Ashfield. Cong. Ch., *for Freight to Hillsboro, N. C.*		1 20
Boston, Old So. Ch., (200 of which *for Atlanta U.*, and 59 *for Alaska M.*)	376 70	
Mrs. Hunt and other Ladies, *for Mount Verd, Tenn.*	107 00	
"A Friend"	100 00	
Joseph T. Bailey	100 00	
Hope Chapel Sab. Sch., by A. S. Covel	10 00	
Mary A. Tyler, 5, and Mrs. A. Hardy, 5, *for Student Aid, Pleasant Hill, Tenn.*	10 00	
"Friends," *for Student Aid, Fisk U.*	7 00	
Park St. Ch.	5 00	
Gertrude Boyden, *for Memphis, Tenn*	1 35	
H. M. Soc., 2 Bbls. C., etc. (Freight on 1 Bbl. prepaid) *for Nat, Ala.*		
"Friends," by Frank P. Webster, 2 Bbls. of C., Freight paid, *for McIntosh, Ga.*		
Brighton. Chas. A. Barnard		25 00
Charlestown. Ladies' Sew. Circle of Winthrop Ch., 1 Share, *for Tougaloo U.*		20 00
Dorchester. Mrs. Wm. Wales, Second Ch.		20 00
Dorchester. Miss Mary A. Tuttle, adl., *for Miss Collins' Indian Work*		1 00
Neponset. Y. P. S. C. E., *for Straight U.*		8 75
Roxbury. Highland Cong. Ch., *for Alaska M.*		15 80
Roxbury. John H. Soren and the Misses Soren		10 00
		817 60
Belchertown. Cong. Ch., to const. MRS. EDWARD A. RANDALL and MISS LOUISE F. SMITH L. M's		60 80
Beverly. "A Friend," *for Mount Verd, Tenn.*		25 00
Brockton. Y. P. S. C. E. of Porter Ch., *for Indian M.*		16 69
Brookline. Harvard Cong. Ch.		160 96
Cambridgeport. G. F. Kendall		50 00
Chelsea. Central Cong. Ch., 35.17; "A Friend," Third Cong. Ch., adl., 1		36 17
Cliftondale. G. P. Haywood		10 00
Clinton. First Cong. Ch.		41 95
Colerain. Mrs. Prudence B. Smith		5 00
Concord. Mrs. Elizabeth Hunt		5 00
Easton. Sab. Sch. Evan. Cong. Ch., (7.80 of which *for Fisk U.*)		36 68
Easthampton. First Cong. Ch.		54 50
Enfield. Cong. Ch.		20 00
Fall River. Y. P. S. C. E. of Central Ch., *for Student Aid, Fisk U.*		50 00
Fitchburg. Mrs. E. M. Dickinson		10 00
Foxboro. Cong. Ch.		32 29
Franklin. Sab. Sch. First Cong. Ch., *for Student Aid, Grand View, Tenn.*		40 00
Georgetown. Mrs. Dole, 20; Memorial Ch., 5, *for Mount Verd, Tenn.*		25 00
Gloucester. "Knight"		100 00
Haverhill. Sab. Sch. West Ch., Proceeds Harvest Festival, to const. BENJAMIN H. DANE L. M.		63 29
Haydenville. Cong. Ch.		10 00
Hubbardston. Cong. Ch.		3 96
Hyannis. Y. P. S. C. E. of Cong. Ch., *for Mountain Work*		2 00
Hyde Park. First Cong. Ch.		29 82
Ipswich. Linebrook Cong. Ch.		14 50
Leominster. Cong. Ch., *for Room, Bible Sch., Fisk U.*		159 00
Lexington. Hancock Ch.		13 00
Linden. "Mrs. S. A. D." *for Teachers' Salaries.*		5 00
Lynn. Y. P. S. C. E. of North Ch.		11 15
Malden. First Cong. Ch., *for New Building, Cape Prince of Wales, Alaska M.*		25 00
Milford. Cong. Ch. and Soc., 50.50; Mrs. N. B. Johnson, 2, *for Straight U.*		52 50
Newbury. First Cong. Ch.		14 52
Newburyport. "A Friend"		20 00
Newton. Mrs. Mary W. Calkins, *for Student Aid, Tougaloo U.*		1 00
Newton Centre. Miss H. S. Cousins		2 00
Newton Centre. "Wide Awake" Mission Band, *for Straight U.*		34
Newtonville. Central Cong. Ch.		169 60
Norfolk. William E. Mann.		5 00
Northampton. Miss F. A. Clark, 25; "A Friend," 50c		25 50
Northampton. Y. P. S. C. E. of Edwards Cong. Ch., 4 Boxes Dishes, C., etc., *for Kings Mountain, N. C.*		
North Cambridge. Dr. McKenzie's Ch., 1 Bbl. Reading Matter, *for Straight U.*		
Northfield. Cong. Ch., *for Indian M.*		10 00
Northfield. Miss Mary A. George		5 00
North Woburn. "A Friend"		5 00
Norton. Cong. Ch., 4.77; Mrs. E. B. Wheaton, 50		54 77
Norwood. "A Friend," to const. ERNEST FRANCIS TINKER L. M.		30 00
Norwood. Ladies' Miss'y Soc., 2 Bbls. Dry Goods, *for Pine Mountain, Tenn.*		
Oakham. Mrs. S. E. Packard, Bbl. C., *for Nat, Ala.*		
Petersham. Charles Brewer		20 00
Pittsfield. Mrs. H. A. Campbell, *for Tougaloo U.*		35 00
Pittsfield. Sab. Sch. First Cong. Ch., *for Alaska M.*		10 00
Reading. Miss Mary E. Pratt, *for Mountain Work*		10 00
Rockland. Annie L. Hills		1 00
Salem. South Cong. Ch.		90 11
Salem. Sab. Sch. of Tabernacle Ch, *for Alaska M.*		25 00
Salem. Miss A. F. Leonard, *for Indian M., Fort Berthold, N. D.*		2 00
Saundersville. Cong. Ch. and Soc.		9 55
Sherborn. Y. P. S. C. E., *for Mobile, Ala.*		8 00
Somerville. Broadway, Sycamore St Ch.		26 00
Somerville. Sab. Sch. Franklin St. Cong. Ch., *for Nat, Ala.*		15 00
Somerville. S. S. Prospect Hill Ch., *for Straight U.*		10 00
South Amherst. Y. P. S. C. E., *for Straight U.*, Book		
Southbridge. Mrs. George Bradford		10 00
South Framingham. G. M. Amsden, 5; Mrs. A. M. Amsden, 5		10 00
South Franklin. S. D. Hunt		5 00
South Hadley. First Cong. Ch.		18 00
South Hadley. Chas. A. Stewart, *for Wilmington, N. C.*		2 00
South Hadley Falls. Young Ladies' Benev. Soc. Cong. Ch., 10; Dea. Gaylord, 5; Mrs. Gaylord, 5; Miss Lizzie Gaylord, 5, *for Wilmington, N. C.*		25 00
South Weymouth. Union Cong. Soc.		21 62
Springfield. "A Friend," *for Student Aid, Fisk U.*		10 00
Stockbridge. Miss Alice Byington, *for Indian M.*		30 00
Taunton. Union Cong. Ch.		43 00
Upton. First Cong. Ch.		58 58
Upton. Aux. of W. B. M., *for Savannah, Ga.*		15 35
Uxbridge. William H. Seagrave		50 00
Wakefield. George H. Maddock		100 00
Ware. Primary Dep't East Cong. Ch., *for Rosebud Indian M.*		17 00
Ware. Primary Dep't Sab. Sch. of Cong. Ch., *for Meridian, Miss.*		23 25
Webster. "H. L. G.," 5; "Mrs. G.," 1.55; "W. D.," 1.25; "L. C.," 50 cts.		8 30
Wellfleet. Y. P. S. C. E., First Cong. Ch.		2 00
West Boylston. First Cong Ch. and Soc.		9 36

West Somerville. Cong. Ch..... 16 74
Weymouth and Braintree. Union Cong. Ch..... 43 50
Winchester. Y. P. S. C. E. of First Cong. Ch., 10, and Pkg. Papers, *for Meridian, Miss*..... 10 00
Woburn. Sab. Sch. First Cong. Ch. (25 of which *for Straight U.*)..... 50 00
Worcester. Mrs. E. L. Pratt, 50; Plymouth Ch., 33 91 to const. WILLIS E. SIBLEY L.M.; ——, 30 to const. MRS. EVELINE BROOKS L.M..... 113 91
Worcester. Pilgrim Cong. Ch., *for Cong. Ch., Savannah, Ga*..... 12 60
Worcester. Woman's Ass'n Cong. Ch., *for Straight U.*, Bbl. Books.....
Yarmouth. Ladies' Sew. Soc., Bbl. and Box C., 1, *for Freight for Raleigh, N. C...* 1 00
—— "A Friend in Mass."..... 100 00

Woman's Home Missionary Association of Massachusetts and R. I., Miss Sarah K. Burgess, Treas.:

For Teachers' Salaries	407 50	
For Ft. Berthold, N. D......	20 00	
For Indian Sch'p.....	6 25	
For Bricks, Fisk University..	20 00	
		453 75

Hampden Benevolent Association, by George R. Bond, Treas.:

Indian Orchard.	9 16	
South Hadley Falls.....	11 45	
		20 61

ESTATES. $4,274 35

Dorchester. Estate of Emily Cornelia Shaw, by Elbridge Torrey, Trustee..... 1,909 23
South Framingham. Estate of Moses S. Little, by B. T. Thompson, Trustee.... 2,573 68

$8,757 26

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Ashfield, Mass. Cong. Ch,, Bbl. of C. and S. S. Supplies, *for Hillsboro, N. C.*.....
Boston, Mass. Houghton, Mifflin & Co., Boxes, School Books, *for Straight U.*...
Newton, Mass. Miss Grace Weston, Bbl. Literature, *for Blowing Rock, N. C.*.....
Worcester, Mass. W. H. Hitchcock, Bbl. Literature, *for Louisville, Ky.*.....
Yarmouth, Mass. Sewing Circle Cong. Ch., Bbl. and Box Merchandise, *for Raleigh, N. C.*.....

RHODE ISLAND, $249.97.

Newport. Mrs. Sophia L. Little, 5; William Andrews, 4..... 9 00
Newport. Benev. Soc., Box C., *for Andersonville, Ga*.....
Pawtucket. James Coats, 100; Park Place Cong. Ch., 9.37..... 109 37
Providence. Beneficent Cong. Ch..... 109 60
Providence. Y. P. S. C. E. North Cong. Ch., *for Blowing Rock, N. C.*..... 6 00
Providence. Chas. Sherman, *for Indian M., Fort Berthold, N. D.*..... 1 00
River Point. Y. P. S. C. E. of Cong. Ch., *for Grand View, Tenn*..... 15 00

CONNECTICUT, $18.07 0.81.

Bethel. Young Ladies' Mission Circle, by Mary E. Crofut, Treas.: 40, *for Sch'p Atlanta U.*; 20, *for Pleasant Hill, Tenn*..... 60 00
Bethelehem. "A Friend"..... 5 00
Berlin. Sab. Sch. Cong. Ch., *for Straight U.*..... 2 00
Branford. First Cong. Ch., to const. EDWARD F. JONES L.M..... 54 05
Bridgeport. First Cong. Ch..... 89 46
Bridgeport. Sab. Sch. First Cong. Ch. (15 of which *for Rosebud M.*)..... 40 00
Bristol. A. B. Birge, *for Indian Sch'p*..... 15 00
Brookfield Centre. Mrs. Hawley, *for Hillsboro, N. C.*..... 1 00
Buckingham. Cong. Ch 4 00
Chester. Cong. Ch..... 11 00
Coventry. First Cong. Ch..... 31 44
Deep River. Dr. Bidwell, *for Jonesboro, Tenn*..... 1 00
East Hampton. South Cong. Ch., by Philo Bevin, Treas..... 30 82
Enfield. Sab. Sch. Cong. Ch., 15, and Y. P. S. C. E., 25, by John M. Morse, *for Student Aid, Straight U.*..... 40 00
Essex. First Cong. Ch..... 14 92
Fairfield. Cong. Ch..... 25 00
Glastonbury. James B. Williams, *for Tougaloo U.*..... 50 00
Greenwich. Second Cong. Ch..... 85 12
Groton. Sab. Sch. Working Band, by Mrs. Clara B. Whitman, Treas.: Bbl. of Bedding, Val. 27, *for Straight U.*.....
Hartford. "Friends," *for Student Aid, Fisk U.*..... 50 00
Hartford. Fourth Cong. Ch., 27.84; Mrs. Mary C. Bemis, 20; Rev. S. G. Barnes, 10 ..... 57 84
Hartford. "A Friend," *for Mountain Work*..... 25 00
Lakeville. S. P. Robbins..... 5 00
Litchfield. Rev. Chas. Symington..... 25 00
Lyme. Mrs. Salisbury, *for Student Aid, Jonesboro, Tenn*..... 10 00
Lyme. Sab. Sch. Cong. Ch., *for Straight U.* 5 00
Meriden. M. E. Pierson, 64; Miss Olivia Pierson, 32, *for Student Aid, Pleasant Hill, Tenn*..... 96 00
Middlebury. "A Friend"..... 5 00
Middlebury. "Friend," *for Blowing Rock, N. C.*..... 2 00
Milford. Plymouth Ch..... 40 10
Naugatuck. Y. P. S. C. E., by Miss Nellie Rust..... 5 00
New Britain. First Ch. of Christ..... 80 00
New Britain. Mary A. Stanley, 9, and Bbl. C., etc., *for Williamsburg, Ky.*..... 9 00
New Hartford. First Cong. Ch..... 30 00
New Haven. "A Friend," 20; "M. H. T.," 10..... 30 00
New Haven. Dwight Pl. Cong. Ch., *for Student Aid, Fisk U.*..... 80 00
New Haven. United Ch., Miss Fanny Skinner, *for Student Aid, Ballard Sch.*... 10 00
New Haven. Y. P. S. C. E. Howard Ave. Cong. Ch., *for Straight U.*..... 5 00
New Haven. College St. Ch., 4 Bbls. C., Freight Paid; By Mrs. Parsons, 2 Bbls. C., 1 Bbl. Books, Freight Paid; Dr. Munger's Ch., Christmas Box, Freight Paid, *for Anniston, Ala.*.....
North Canaan. Pilgrim Cong. Ch..... 17 40
Northfield. Y. P. S. C. E., *for Straight U.*, "Parnasus"..... 73 00
North Haven. Cong. Ch.....
North Manchester. Methodist Ch., 50; Union Meeting of Methodist and Cong. Churches, 41, *for Student Aid, Fisk U.*... 91 00
North Woodstock. E. S. Child, Pkg. S. S. Papers, *for Williamsburg, Ky.*.....
Norwich. "A Friend"..... 5 00
Norwich Town. "First Ch. ad'l"..... 17 50
Old Saybrook. Cong. Ch. and Soc..... 53 09
Plantsville. Cong. Ch..... 64 88
Plantsville. Sab. Sch. Cong. Ch., *for Atlanta U.*..... 16 36
Plainville. Cong. Ch..... 40 13
Plymouth. Geo. Langdon, *for Straight U.*, 2 Boxes Books.....
Redding. Emma Olmstead, *for Thomasville, Ga*..... 1 00
Riverton. Cong. Ch..... 3 00
Rocky Hill. Sab. Sch. Cong. Ch..... 1 59
Saybrook. Mrs. George Dibble..... 5 00
Simsbury. Ladies of Cong. Ch., 21; Y. P. S. C. E., 7, *for Fisk U.*..... 28 00
Somerville. Y. P. S. C. E. Cong. Ch., *for Straight U.*..... 10 00
South Glastonbury. Cong. Ch. and Sab. Sch..... 11 25
Stony Creek. Sab. Sch. Church of Christ, *for Atlanta U*..... 5 00

Suffield, Conn. "Helping Ten," King's Daughters, *for Blowing Rock, N. C.*..... 20 00
Suffield. Cong. Ch. and Soc..... 14 74
Thomaston. Cong. Ch..... 19 85
Torrington. Bbl. C., *for Pleasant Hill, Tenn.*.....
Unionville. Individuals, 20; Y. P. S. C. E., 5, by Mrs. A. W. Marsh, *for Thomasville, Ga.*..... 25 00
Waterbury. Mrs. M. L. Mitchell, *for Tougaloo U.*..... 50 00
Waterbury. Woman's Benev. Soc. Second Cong. Ch., *for Thomasville, Ga.*..... 25 00
West Torrington. Rev. E. Chalmers Haynes..... 5 00
Wethersfield. Cong. Ch., *for Thomasville, Ga.*..... 15 00
Windsor. "A Friend"..... 100 00
——— "A Friend in Conn."..... 100 00
——— "A Friend in Conn."..... 25 00
Woman's Home Missionary Union of Conn., by Miss E. R. Camp, Treas., *for Woman's Work:*
Enfield. Ladies' Benev. Soc. First Ch..... 10 00
Hartford. Ladies of Park Ch., *for Salary of Teacher, Beaufort, N. C.*..... 50 00
Suffield. Young Ladies' Mission Circle..... 10 00
West Winsted, Aux..... 5 00
——— 75 00
$1,987 48

ESTATES.

Brooklyn. Estate of Mary E. Ensworth, by Preston B. Sibley, Ex..... 1,060 00
Groton. Estate of Mrs. B. N. Hurlbutt.. 3,995 00
Lebanon. Estate of C. H. Thomas, by E. S. Greer, Ex..... 255 00
New Britain. Estate of C. B. Erwin, by Henry E. Russell, Jr.. Ex.....10,833 33
$18,070 81

NEW YORK, $2,963.08.

Binghamton. Christian Endeavor Soc., by Mrs. H. A. Bisbee, Sec., *for Mountain Work*..... 10 52
Binghamton. Mrs. Edward Taylor..... 5 00
Brooklyn. Sab. Sch. Central Cong. Ch., *for Grand View, Tenn.*..... 78 15
Brooklyn. Mrs. E. H. Smith, *for Straight U.*..... 1 00
Brooklyn. "Lady Friends," Set Dinner Dishes, *for Pine Mountain, Tenn.*.....
Brooklyn. Mrs. H. A. Powell, Box Books, *for Williamsburg, Ky.*.....
Buffalo. Mrs. Lucy M. Baer, *for Bible Sch., Fisk U.*..... 2 50
Cambria. Ladies' Miss'y Soc. of Molyneux Corners..... 5 00
Canandaigua. First Cong. Ch..... 20 45
Castile. G. A. Davis..... 5 00
Cincinnatus. Cong. Ch..... 10 00
Clifton Springs. ———, 10, and Bbl. C., *for Kings Mountain, N. C.*..... 10 00
Crown Point. "L. H. P."..... 30 00
East Albany. Cong. Ch..... 6 05
Evans. 2 Bbls. C., *for Pleasant Hill, Tenn.*
Fairport. Primary Dept. Sab. Sch., by Miss S. E. Dowd, *for Mountain Work*.... 40 00
Greigsville. Mrs. F. A. Gray..... 18 00
Himrods. Mrs. G. S. Ayres..... 5 00
Hobart. J. W. Blish and Wife..... 5 00
Homer. Cong. Ch..... 5 00
Honeoye. Y. P. S. C. E., *for Bon Air, Tenn.* 17 50
Honeoye. Cong. Ch., *for Student Aid, Fisk U.*..... 10 00
Lawrenceville. Mrs. L. Hulburd..... 2 00
Lockport. ———..... 3 00
Lockport. H. M. Soc. of E. Av. Cong. Ch, *for Andersonville, Ga.*..... 1 89
Lockport. Y. P. S. C. E. First Cong. Ch.. 1 36
McGrawville. "H. D. C."..... 1 00
Middletown. Samuel Ayres..... 5 00
Milville. Ladies of Cong. Ch., Bbl. C., *for Jonesboro, Tenn.*.....
Newark Valley. Mrs. Ruth Kimball..... 8 00
New York. "A Friend, through Third National Bank," 1,000; Broadway Tabernacle Ch., 250; Broadway Tabernacle Ch., *for Alaska M.*, 80; "M. C. H.," 2.... 1,332 00
New York. Mrs. L. H. Spelman, *for Student Aid, Atlanta U.*..... 20 00
New York. Mrs. Wesley F. Smith, *for Indian M.*..... 25 00
New York. Miss Perley, *for Alaska M.*.... 5 00
New York. Mrs. O. K. Hutchinson, 4; M. K. Sherwin, 4, *for Straight U.*..... 8 00
New York. Miss Cora Small, Appleton's "Ency." and "Life Letters of Agassiz," *for Straight U.*.....
New York. D. C. Heath & Co., Houghton, Mifflin & Co., Ginn & Co., De Wolfe & Co., and Lee & Shepard, 1 Case Books (300 volumes), *for Straight U.*.....
New York. C. L. Mead, Box C.; etc., *for Tougaloo U.*.....
Oxford. Cong. Ch..... 5 20
Paris. Cong. Ch..... 9 00
Penn Yan. Theo. O. Hamlin, 50; C. A. Hamlin, 50..... 100 00
Portland. J. S. Coon..... 30 00
Riverhead. First Cong. Ch..... 10 86
Rome. Welsh Cong. Ch., 6; Rev. W. B. Hammond, 5..... 11 00
Sag Harbor. Chas. N. Brown..... 5 00
Salamanca. First Cong. Ch..... 8 76
Schoharie. Mrs. Marion Jordan, Literature, *for Straight U.*.....
Sherburne. Y. P. S. C. E., by Mary A. Sholes, *for Mountain Student Aid.*..... 25 00
Silver Creek. W. Chapin..... 20 00
Spencerport. "Friends," Bbl. Dry Goods, *for Pine Mountain, Tenn.*.....
Syracuse. E. W. Parmelee..... 25 00
Syracuse. Individuals. Plym. Ch., by Rev. E. N. Packard, *for Bible Sch., Fisk U.*.... 10 00
Tarrytown. "A Friend,"..... 50 00
Wellsville. Cong. Ch..... 23 09
———. "A Friend"..... 250 00
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., *for Woman's Work:*
New York. "Friends" in Broadway Tabernacle.... 20 00
Riverhead. Ladies' Aux.... 20 00
Woodville. Ladies' Aux.... 5 00
——— 45 00
$2,319 33

ESTATE.

Sherburne. Estate of A. B. DeForest, by C. A. Fuller, Ex..... 643 75
$2,963 08

NEW JERSEY, $560.01.

Asbury Park. Rev. John Liggins..... 1 00
Bound Brook. "Pilgrim Workers," Cong. Ch., by Jessie M. Cook, Treas., *for Santee Indian Sch.*..... 20 00
Caldwell. Mrs. F. C. Jones..... 5 00
Jersey City. Waverly Cong. Ch..... 7 50
Lakewood. Berthia L. Sankey..... 50 00
Lyons Farms. Fred W. C. Crane..... 15 00
Montclair. Joseph Van Vleck, 100; Ladies' Miss'y Soc., by Mrs. Butler, 1..... 101 00
Newark. Belleville Av. Cong. Ch., 143.50; C. S. Haines, 50..... 193 50
Newark. "W. H. M." Belleville Av. Cong. Ch., Case Books, *for Straight U.*.....
Orange. Orange Valley Cong. Ch..... 135 51
Plainfield. Constance Saltonstall Patton, 1 copy, "Honor thy Father" and 2 Bxs. Magazines, 3.50 *for Freight, for Straight U.*..... 3 50
Plainfield. "Friends"..... 3 00
Woman's Home Missionary Union of the N. J. Association, by Mrs. J. H. Denison, Treas.:
Glen Ridge. W. H. M. Soc..... 25 00

PENNSYLVANIA, $1,319.57.

Allegheny. Thomas Palmer's S. S. Class, adl., 2; Harry Johnson's S. S. Class, adl., 2.50 ..... 4 50
Antrim. Y. P. S. C. E., (Cong.) 2 00
Bradford Co. "A Citizen" 1,000 00
Indiana. Box C., Freight paid, *for Anniston, Ala.* .....
Mercer. Mrs. Mary A. Sykes 1 00
Philadelphia. Central Cong. Ch., (25 of which from Sab. Sch.) 289 07
Philadelphia. Mrs. B. E. Ripley, *for Greenwood, S. C.* 10 00
Philadelphia. E. A. Baker, *for Student Aid, Straight U* 8 00
Philadelphia. Mission Band of 1st Pres. Ch., by George D. Baker, 3 Boxes Magazines, *for Straight U* .....
Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas.:
Ridgway. W. M. Soc. 5 00

OHIO, $1,782.04.

Austinburg. First Cong. Ch. 20 00
Austinburg. Y. P. S. C. E., *for Bon Air, Tenn.* 6 52
Berea. J. S. Smedley 5 00
Cleveland. Irving St. Cong. Ch. 12 00
Garrettsville. Cong. Ch., 21.87; Y. P. S. C. E., 3.45 ..... 25 32
Harrison. Dr. John D. Bowles 5 00
Hudson. Cong. Ch. 8 00
Newark. Mrs. Lewis Jones 2 00
Oberlin. Dudley Allen, M.D. 30 00
Oberlin. Ladies' Aid Soc., 2 Bbls. C., *for Andersonville, Ga.* .....
Painesville. Young Ladies' Miss'y Soc., *for Savannah, Ga.* 42 00
Perrysburg. Rev. J. K. Deering 2 00
Salem. David A. Allen, bal. to const. HERBERT A. KILBOURNE L. M. 25 00
Tallmadge. Sab. Sch. First Cong. Ch., *for Bon Air, Tenn.* 24 70
Twinsburg. Y. P. S. C. E. (Cong.), *for Saluda, N. C.* 12 00
Vermillion. Sab. Sch. First Cong. Ch. 2 50
Wakeman. Sab. Sch. First Cong. Ch. 11 02
Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., *for Woman's Work:*

Austinburg. W. M. Soc.	5 00	
Cincinnati. Storrs Ch., W. M. Soc.	3 00	
Lexington. W. H. M. Soc.	10 00	
Marietta. Oak Grove Mission Band	3 00	
Medina. W. M. Soc.	26 67	
Oberlin. First Ch., L. A. Soc.	30 00	
Oberlin. Second Ch., L. Soc.	30 00	
		107 67

ESTATES. $340 73

Oberlin. Estate of Amanda Porter, by J. E. Ingersoll, Atty. 1,399 68
Oberlin. Estate of Rev. Henry Cowles, D.D., Royalty on Commentary 41 63

$1,782 04

ILLINOIS, $1,085.69.

Albion. Coll., Southern Association 10 00
Amboy. S. S. Cong. Ch., 1.39; Y. P. S. C. E, Cong. Ch., 3.61, *for Student Aid, Talladega C.* .....
Aurora. N. E. Cong. Ch. 5 00
Batavia. Y. P. S. C. E. 20 13
Canton. Miss B. Heise, *for Lexington, Ky.* 5 00
Canton. "A. C. S." 13 85
Champaign. Y. P. S. C. E. First Cong. Ch., 10; Ladies' Miss'y Soc., 15, *for Student Aid, Fisk U* 2 00
Chicago. N. E. Cong. Ch., 91.91, and Sab. Sch., 80; O. B. Green, of N. E. Ch., 100; First Cong. Ch., 125.58; W. H. M. U. South Ch., 49, to const. MRS. E. O. HILLS L. M. 25 00
Chicago. First Cong. Ch., *for Indian M.* 396 49
Chicago. Tabernacle Ch. C. E., *for Indian M.* 37 62
Earlville. "J. A. D." 2 50
Evanston. Mrs. E. L. Hammond 50 00
Galesburg. First Ch., 24; Sab. Sch. First Ch., 32.60 ..... 2 00
Gilman. Rev. J. W. West 56 60
Glencoe. Rev. Moses Smith, 2 Bbls. Books, 2 *for Freight, for Straight U* 5 00
Glen Ellyn. Cong. Ch. 2 00
Greenville. Cong. Ch. 9 20
Griggsville. Senior Miss'y Soc. Cong. Ch., Box Bedding; Young Ladies' Miss. Soc. Cong. Ch., Pkg. S. S. Papers, *for Talladega C.* 7 05
Harvey. Cong. Ch. 16 00
Havana. Franklin T. King 3 00
Hinsdale. W. H. Holcomb, Sen. 2 00
Hinsdale. Ladies of Cong. Ch., Bbl. C., *for Pleasant Hill, Tenn.* .....
Joliet. Mrs. M. T. Murray 2 45
Lyndon. Cong. Ch. 23 45
Lyonsville. Cong. Ch. 12 25
Lombard. First Ch., *for Indian M.* 27 00
Lowell. V. G. Lutz 10 00
Maple Park. J. Isaac Snow and Wife 5 00
Marshall. Cong. Ch., to const. REV. DANA SHERRELL L. M. 30 83
Peoria. Mrs. John L. Griswold, *for Student Aid, Fisk U* 100 00
Princeton. Mrs. S. C. Clapp 50 00
Princeton. Prof. A. W. Brett, *for Lexington, Ky.* 10 00
Wauwatosa. W. H. M. U. of Cong. Ch. 5 00
Western Springs. Y. P. S. C. E. 25 00
Wheaton. Union Meeting 18 50
Winnetka. Cong. Ch., Box Papers, etc., *for Tougaloo U* .....
Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treas., *for Woman's Work:*

Chebanse. Y. P. S. C. E.	2 00	
Danville. Mrs. Swan	5 00	
Griggsville	15 00	
Griggsville. C. G.	3 00	
Illini	5 17	
Mendon. Mrs. J. Fowler, to const. REV. WILLIAM BURGESS L. M.	50 00	
Paxton	5 00	
Piano	5 70	
Toulon	1 50	
Wheaton. First	2 00	
Wheaton. Y. P. S. C. E.	1 40	
		95 77

MICHIGAN, $188.68.

Belding. J. W. Bushnell 5 00
Calumet. Cong. Ch. 51 31
Edmore. Y. P. S. C. E. (Cong.) 50
Kalamazoo. Y. P. S. C. E. (Cong.) 3 10
Laingsburg. Cong. Ch. 1 25
Muskegon. Cong. Ch., by Cora E. Smith, Treas. 31 00
New Baltimore. Cong. Ch. 8 50
Olivet. S. S. Class First Cong. Ch., Bbl. C., *for Storrs Sch., Atlanta, Ga.* .....
Portland. Sab. Sch. Cong Ch., *for Student Aid, Gregory Inst.* 8 00
Three Oaks. Cong. Ch. and Soc. 25 02
Tipton. Rev. John Patchin 5 00
Republic. Miss Mary Erwin, *for Negro, Chinese and Indian M.* 15 00
Traverse City. Samuel Anderson 5 00
Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas, *for Woman's Work:*

Grand Rapids. Y. L. M. S. of Park Ch.	20 00	
Hancock. "The Gleaners".	10 00	
		30 00

IOWA, $268.98.

Atlantic. Mrs. O. C. Warne		5 00
Belmond. Sunday-School, Box for Christmas Tree, *for Talladega C*		
Burlington. Cong. Ch		50 35
Central City. Y. L. M. Soc., by Clara M. Blodgett		3 00
Clay. Cong. Ch		12 28
College Springs. Cong. Ch., 15.25; Y. P. Soc., 5		20 25
Dinsdale. Cong. Ch		4 30
Eldora. First Cong. Ch., *for Atlanta U*		46 12
Fort Dodge. Y. P. S. C. E		10 00
Goldfield. Ella and Harriet Philbrook		5 00
Lincoln. Y. P. S. C. E., by Geo. F. Hall, *for Beach Inst*		2 75
McGregor. Mrs. C. E. Daniels, *for Straight U*		5 00
Muscatine. Cong. S. S. *for Student Aid, Talladega C*		10 00
Newton. Wittemburg Cong. Sab. Sch		15 39
Riceville. Z. Banks		4 00
Sioux City. Cong. Ch. C. E		4 93
Winthrop. Cong. Ch		41 00
——— "In Memoriam," *for Atlanta U*		56 00
Clothing and Literature received at Savannah, Ga.:		
Cedar Rapids. 2 Bbls. C		
Des Moines. Clothing		
Independence. Clothing		
Salem. Clothing		
Berwick. Literature		
Cedar Rapids. Literature		
Durant. Literature		
Eldora. Literature		
Shenandoah. Literature		
Iowa Woman's Home Missionary Union, *for Woman's Work:*		
Alden. W. M. S	1 00	
Grinnell. W. H. M. U	25	
Miles. W. M. S	15 00	
Newell. L. M. S	11 67	
Nora Springs. W. M. S	3 00	
Preston. W. M. S	2 75	
Tabor. W. M. S	7 00	
Wayne. W. M. S	2 50	43 17
		$338 54

ESTATE.

Fontanelle. Estate of Alex. M. Gow to const. MRS. SYBLE C. GOW L.M	30 44
	$368 98

WISCONSIN, $704.09.

Beloit. "Friends," by Rev. H. M. Whitney, *for Tougaloo U*		4 52
Black Earth. W. Stoddard		5 00
Burlington. Cong. Ch		16 70
Delavan. Chas. T. Smith		100 00
Edgerton. Cong. Ch		15 53
Fulton. Cong. Ch		17 00
Fox Lake. Mrs. Stowe Sawyer		2 00
Oconomowock. Cong. Ch		5 00
Stoughton. Miss H. Sewell		1 00
Wauwatosa. W. M. Soc., 2 Bbls. C., *for Austin, Tex*		
Wisconsin Woman's Home Missionary Union, *for Woman's Work:*		
Arena	88	
Baraboo. W. H. M. S	1 96	
Beloit. First Cong. Ch	14 90	
Delavan. W. H. M. S	1 96	
Eau Claire. Cheerful Givers	2 94	
Eau Claire. W. H. M. S	4 90	
Whitewater. Sab. Sch	9 80	37 34
		$204 09

ESTATE.

La Crosse. Estate of Mrs. A. A. Johnson, by Alfred James, Ex	500 00
	$704 09

MINNESOTA, $43.31.

Amiret. Mrs. L. H. Dwinnell	5 00
Belgrade. First Cong. Ch	7 12
Etna. Bbl. C., Freight Paid, *for Anniston, Ala*	
Minneapolis. Rev. Henry Chase, *for King's Mountain, N. C*	10 00
Minneapolis. "Two Members Park Av. Cong. Ch."	3 00
Minneapolis. King's Daughters Park Av. Ch., Bbl. C., *for Williamsburg, Ky*	
Moorhead. Pkg. Papers, etc., Freight Paid, *for Anniston, Ala*	
Northfield. First Cong. Ch., "Extra Cent A Day Band," *for Tougaloo U*	15 00
Saint Paul. Y. P. S. C. E. Saint Anthony Park, *for Student Aid, Jonesboro, Tenn*	3 19
Springfield. Ladies' Miss'y Soc., Bbl. C., *for Jonesboro, Tenn*	

MISSOURI, $26.37.

Garden City. W. B. Wills, 10; A. C. Wills, 1; F. P. Morelan, 1; Mrs. Morelan, 50 cts.; P. M. Wills, 50 cts	13 00
Kidder. Cong. Ch. ad'l	35
Meadville. Cong. Ch	7 72
Springfield. Central Cong. Ch., Pkg. Papers, etc., *for Meridian, Miss*	
Woman's Home Missionary Union of Missouri, by Mrs. A. E. Cook, Treas., *for Woman's Work:*	
Meadville. L. H. M. S. of Cong. Ch	5 30

KANSAS, $13.14.

Kirwin. Cong. Ch	9 14
McPherson. Cong. Ch	4 00

NEBRASKA, $14.57.

Bertrand. Cong. Ch., *for Nat, Ala*	4 57
Oxford. F. A. Wood	10 00

SOUTH DAKOTA, $17.14.

Centreville. Cong. Ch		3 25
Wakonda. Cong. Ch		1 50
South Dakota Woman's Home Missionary Union, by Mrs. A. N. Clark, Treas.:		
Deadwood. W. M. Soc	1 60	
Redfield. W. M. Soc	9 09	
Yankton. W. M. Soc	1 70	12 39

COLORADO, $15.35.

Rico. Chas. Burger	1 00
Woman's Home Missionary Union of Colo. and Wyoming, by Mrs. S. A. Sawyer, Treas., *for Woman's Work:*	
W. H. M. U	14 35

CALIFORNIA, $268.30.

Pomona. J. D. Dewey	6 00
Santa Barbara. Emily Beckwith, 14; Mrs. M. B. Van Winkle, 2.50	16 50
Santa Barbara. Miss S. A. Thayer, Books, *for Straight U*	
San Francisco. Receipts of the California Chinese Mission (See items below)	215 80
Woman's Home Missionary Union of Southern Cal., by Mrs. E. A. Spencer, Treas., *for Woman's Work:*	
Long Beach. Miss'y Soc	30 00

WASHINGTON, $28.43.

Seattle. Taylor Cong. S. S., *for Student Aid, Fisk U*	8 43
Skokomish. Cong. Ch., *for Indian M*	15 00
Stielacoon. Rev. L. W. Brintnall and Family	5 00

DISTRICT OF COLUMBIA, $2.50.

Washington. Mrs. Faith H. Montague	2 50

KENTUCKY, $7.00.

Lexington. Dr. W. S. Fulton, *for Lexington, Ky*	7 00

VIRGINIA.

Hampton. Hampton Institute, Case Books, *for Straight U.* .....

TENNESSEE, $6.30.

Bon Air. Coal Mine Cong. Ch.....	2 30
Jonesboro. Cong. Ch.....	4 00

NORTH CAROLINA, $16.80.

Dry Creek. Cong. Ch.....	1 04
High Point. Cong. Ch.....	2 50
Melville. Mrs. C. E. Jones.....	2 50
Oaks. Woman's Miss'y Soc., by Mrs. E. W. Douglass.....	4 00
Pekin. Cong. Ch.....	1 01
Salem. Cong. Ch.....	2 75
Strieby. Cong. Ch.....	3 00

GEORGIA, $5.25.

Andersonville. Cong. Ch.....	2 00
Byron. Cong. Ch.....	2 00
Woodville. Pilgrim Ch, 1; Rev. J. H. H. Sengstacke, 25 cts.....	1 25

FLORIDA.

Tangerine. Estate of Thomas Jewett, Bbl. Bedding, *for Kings Mountain, N. C.*

ALABAMA, $11.35.

Birmingham. Cong. Ch., *for Talladega C.*	6 00
Talladega. Rev. H. S. De Forest, *for Talladega C.*.....	5 35

MISSISSIPPI, $5.00.

Tougaloo. Mary P. Roberts.....	5 00

LOUISIANA, $42.29.

New Orleans. Mrs. S. E. Bridgman, 30, by G. W. H; University Ch., 9.72; Pupils Straight U., 2.57, *for Hymn Books, Straight U.*.....	42 29

TEXAS, $1.55.

Corpus Christi. Cong. Ch.....	1 55

JAPAN, $10.00.

—— *For Atlanta U.*.....	10 00

BULGARIA, $10.00

Samokov. "W. W.".....	10 00
Donations.....	$15,049 08
Estates.....	23 181 74
	$38,230 82

INCOME, $165.00.

Avery Fund, *for Mendi M.*.....	165 00

TUITION, $5,355.77

Lexington, Ky. Tuition.....	229 95
Williamsburg, Ky. Tuition.....	25 25
Big Creek Gap, Tenn. Tuition...	6 60
Crossville, Tenn. Tuition.....	44 00
Jonesboro, Tenn. Tuition.....	11 40
Knoxville, Tenn. Tuition.....	60 50
Memphis, Tenn. Tuition.....	438 20
Mount Verd, Tenn. Tuition.....	17 95
Nashville, Tenn. Tuition.....	1,082 74
Pine Mountain, Tenn. Tuition..	7 55
Pleasant Hill, Tenn. Tuition....	65 32
Beaufort, N. C. Tuition.....	5 19
Blowing Rock, N. C. Tuition.....	1 50
Chapel Hill, N. C. Tuition.....	13 30
Hillsboro, N. C. Tuition.....	5 35
Kings Mountain, N. C. Tuition..	27 75
Saluda, N. C. Tuition.....	5 00
Troy, N. C. Tuition.....	34 75
Wilmington, N. C. Tuition.....	165 20
Charleston, S. C. Tuition.....	328 93
Greenwood, S. C. Tuition.....	98 85
Andersonville, Ga. Tuition.....	17 65
Atlanta, Ga. Storrs Sch. Tuition.	244 41
Macon, Ga. Tuition.....	334 65
McIntosh, Ga. Tuition.....	86 19
Savannah, Ga. Tuition.....	223 80
Thomasville, Ga. Tuition.....	61 50
Woodville, Ga. Tuition.....	4 60
Orange Park, Fla. Tuition.....	35 00
Anniston, Ala. Tuition.....	63 80
Athens, Ala. Tuition.....	81 35
Marion, Ala. Tuition.....	102 88
Mobile, Ala. Tuition.....	180 75
Nat, Ala. Tuition.....	17 00
Selma, Ala. Tuition.....	72 75
Talladega, Ala. Tuition.....	343 50
Meridian, Miss. Tuition.....	96 37
Tougaloo, Miss. Tuition.....	102 75
New Orleans, La. Tuition.....	408 26
Austin, Tex. Tuition.....	183 03
Helena, Ark. Tuition.....	70 25
	5,355 77
United States Government, *for Education of the Indians*.....	1,956 15
Total for March.....	$45,707 74

SUMMARY.

Donations.....	$83,617 51
Estates.....	80,150 45
	$163,767 99
Income.....	4,094 10
Tuition.....	25,921 83
United States Government.....	9,158 85
Total from Oct. 1st to March 31st...	$202,942 77

FOR THE AMERICAN MISSIONARY.

Subscriptions for March.....	$ 80 56
Previously acknowledged.....	399 73
Total.....	$ 480 29

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Jan. 1, 1892 to Feb. 23, 1892, William A. Ruthrauff, Treasurer:

FROM LOCAL MISSIONS.—Fresno. Chinese Monthly Offerings, 18.75; Annual Mem's, 3.....			21 75
Los Angeles. Chinese Mon. Off's.			6 90
Marysville.	"	"	11 00
Oakland.	"	"	40 00
Oroville.	"	"	5 05
Petaluma.	"	"	10 25
Riverside.	"	"	2 25
Sacramento.	"	"	15 00
San Diego. Chinese Mon. Off's, 8; Rev. and Mrs. W. C. Merrill, 4; Mrs. Williamson, 2; Miss Parker's S. S. Class, 1.....			15 00
San Francisco. Bethany Ch. Coll. at Annual Meeting of Mission, 8.50; Mrs. H. W. Lamont, 2; Robert Brown, 2; A. T. Ruthrauff, 2; Miss Rebecca Kimball, 2; Miss Lawson, 1; Caxton Rhodes, 1; "L. N.," 10 cts.....			18 60
San Francisco. Branch Cong. Ass'n of Christian Chinese.....			4 55
Central Mission. Chinese Mon. Off's.....			8 80
Barnes Mission. Chinese Mon. Off's.....			4 75
West Mission. Chinese Mon. Off's.....			5 20
Santa Barbara. Chinese Mon. Off's, 4.80; "A Friend," 50 cts...			5 30
Santa Cruz. Chinese Mon. Off's..			12 05
Stockton. Chinese Mon. Off's....			4 75
Ventura. Chinese Mon. Off's, 4; Annual Members, 7.....			11 00
Vernondale. Chinese Mon. Off's..			3 60
			205 80
Minneapolis, Minn. Hon. D. C. Bell.....			10 00
Total.....			$215 80

H. W. HUBBARD, Treasurer,
Bible House, N. Y.